

*ignudiO OvOidism: the concept and procedure of satOvial excess*

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Joseph Nechvatal, *bacchanale effluvia pathology* (2003)

My new work - which I am calling *ignudiO OvOidism* - is about a new theoretical mode of classic double-sexed being by way of digitalia as detected in Michelangelo's ignudis. For the idea of *ignudiO OvOidism* I have coined the term *ignudiO* as for this project angelic ignudi are seen as both singular – ignudo – and multiple – ignudi.

In this series, a form of representation is proposed that is a beatific expression of the amalgamation of the male and the female and the singular and the plural - so as to suggest the entirety of the human world. As such, *ignudiO OvOidism* is about the aesthetic transsexual post-human body suspended in the ready position of timeless excessive - a sort of sullied Epicurean Hellenism (simultaneously antediluvian and post-human) which is created through the digital mixing of virally infected testicles, ovaries, breasts, bums, and eyes. Through the use of computational power, coupled with human delicacy, feelings of ebullient exultation, dire distress, and spectral serenity are strived for.

As new technologies, from virtual reality to artificially aided reproduction, are rapidly altering the scope of the human subject, *ignudiO OvOidism* proposes that various

genital/genital and genital/machine combination permutations may include themselves in any number of heterogeneous identities within the plane of virtual consistency.

Here I have utilized the philosophic principles found in the Deleuzian synthesis of disjunction. This new digital sense of up-loadable timelessness means that our creative dominion may - if cared for - last indefinitely, while formulating new-sprung post-libidinous arrangements where one must speak of poly-individuated entities located within a plane of virtual consistency. Through my use of viral ruinous states, standard identities are dissolved and individual components redistributed into a sense of a far more lost, timeless and ancient hermaphronology. In that sense, *ignudiO OvOidism* develops the Deleuzian-Guattarian concept of *becoming*: a concept that implicates uncommon and deviant relations to other entities.

As Heidegger pointed out, technology is at its inception never strictly technological but metaphysical. For that reason, *ignudiO OvOidism* is about pondering the future capability of virtuality, while tracing its connections to hoary mythological times. In that awareness, *ignudiO OvOidism* follows the Deleuzian-Guattarian circuit-machinomorphic strategy of the virtual implementing itself into the actual so as to re-virtualize itself. In that sense, *ignudiO OvOidism* counters the common notion that we are only becoming the abandoned and benumbed genitals of our virtualizing machines.